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2	8,857	19	8,872
3	8,860	20	8,872
4	8,855	21	8,872
5	8,854	22	8,872
6	8,854	23	8,872
7	8,854	24	8,872
8	8,854	25	8,872
9	8,854	26	8,872
10	8,854	27	8,872
11	8,854	28	8,872
12	8,854	29	8,872
13	8,854	30	8,872
14	8,854	31	8,872
15	8,854	Total, daily	231,500
16	8,854	Total, Sun.	6,850
17	8,854
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Average daily 8,907

Sundays 16,399

AMUSEMENTS TODAY.

Opera—Vaudeville.

Grand—Theatricals.

Lyric—Theatricals.

Weather for Salt Lake.

Snow and cold.

THE MEASLES EPIDEMIC.

Reports of the city health department show that an outbreak of measles which can only be described as an epidemic is sweeping over the city. During the first week of December 103 cases of the disease were reported. Scarlet fever and diphtheria are also alarmingly prevalent. The greatest vigilance on the part of the health department is necessary, and extraordinary efforts should be put forth to check the spread of the diseases.

In the matter of the measles epidemic it is quite possible that the public is at fault. An attack of measles is so lightly regarded by a majority of people that no precautions whatever are taken to prevent its spread. It is true that the mortality percentage in measles is very light, but that fact does not afford justification for carelessness. Children and adults do die occasionally from measles. And occasionally the disease appears in a form so virulent that it causes many deaths.

Always there is some anxiety, and always it is necessary to nurse the patient carefully, for no one can say in advance whether or not the case will have a fatal termination. One hundred and three cases of measles in a single week in a city of the size of Salt Lake are far too many. If proper and reasonable diligence were observed in preventing exposure to the malady it is certain that the number of cases could be greatly reduced.

With scarlet fever and diphtheria it should not be necessary to call attention to the fact that the most rigid quarantine methods should be instituted. Modern science has greatly lessened the terror of these diseases, but the mortality in them is still very high. Certainly no parents know a moment that is not uneasy as long as their child or children are afflicted with either scarlet fever or diphtheria. They are anxious throughout the period of illness and for a long time thereafter, because the after effects of both are often extremely difficult to overcome.

The Herald calls upon the health department to guard against infection. The ounce of prevention is immeasurably better than the pound of cure in instances like this. Rigid quarantine regulations strictly enforced may seem to impose a hardship occasionally, but the public is entitled to all the safeguards that can be thrown about it.

THE TOBACCO WAR.

The burning of \$200,000 worth of property in and the terrorizing of the citizens of Hopkinsville, Ky., by a heavily armed band of night riders early Saturday morning is the culmination of a long series of outrages in the dark tobacco belt. One man was shot, perhaps fatally. The mob got safely away.

The action of this mob indicates to what lengths of lawlessness it is possible to carry a fight that had its origin in a perfectly legitimate desire on the part of the tobacco raisers of the district to secure better prices for their product. Three or four years ago, after the tobacco trust began tightening its grip on the throats of the growers, after independent buyers had been forced out of business, after it had become perfectly apparent that the farmers must sell to the trust at the trust's price or not at all, an organization known as the American Society of Equity was formed.

The plan of the society was to bring about the pooling of the tobacco grown by its members. The tobacco was to be held in warehouses owned by the society until such time as the trust was willing to pay living prices for it. There wasn't much trouble about securing memberships. The plan appealed to the victims of the trust and they readily agreed to pool their tobacco. But here and there a farmer held out against the society. It is believed that some of them were in the pay of the trust, but be that as it may, they held out, and the feeling against them was bitter.

The raising of tobacco is a difficult and arduous task. Early in the spring the farmer prepares his plant beds. He uses new ground for this purpose, carefully clearing the growth of bushes and young timber off it and then burning the brush on the ground. Next he plows the soil and harrows and pulverizes it until it is fine and light. The seed is then planted and the bed, usually about thirty feet square, is covered with a sort of cheesecloth. A few weeks later the tobacco is transplanted to the fields. This explanation is necessary to understand the character of the first depredations upon the non-society farmers.

In the beginning their plant beds were destroyed. The young plants, just prior to the time when they would be ready to set out, were torn up and burned, and the beds were scraped until no vestige of vegetation remained upon them. It was then too late for the farmer to prepare another bed. Frost always either kills tobacco or injures it very materially. And the crop does not mature until it is almost time for the early frosts. So those farmers whose plant beds were destroyed were deprived of the opportunity to raise any tobacco.

There were frequent raids on the plant beds. Later in the war barns containing the total crop of some farmers were burned. Then non-society farmers were taken out of their homes at night and cruelly beaten. The state authorities made little or no effort to suppress the crimes and the criminals grew bolder. As is so often the case, men used the cloak of public sentiment, for public sentiment was strongly for the society, to satisfy private revenge. After a time the property of the anti-trust men was destroyed along with the property of those who stood for the trust. This was the case at Hopkinsville Saturday morning, for one buyer who was classed as an independent was beaten. One independent and one association warehouse were destroyed.

Now the sentiment is against the raiders. The Society of Equity at a recent meeting denounced them and raised a fund with which to prosecute them. They are thugs who deserve no mercy at the hands of the law and the law-abiding people will see to it that they are punished as they deserve.

OUR TRADE WITH CANADA.

The report of the Canadian trade and commerce department, recently sent out from Ottawa, shows that the Dominion is one of the best customers of the United States. Canada imports far more goods from the United States than from any other country, including England and all the possessions of Great Britain. Yet Great Britain buys a good deal more of the products of Canada than are purchased by the United States.

The total imports from the United States into Canada for the nine months from June 30, 1906, to March 31, 1907, were worth \$223,040,016, an increase of more than \$28,500,000. For the same period the imports from Great Britain were valued at a little more than \$39,000,000. This was an increase of \$23,221,000, a higher percentage of increase than in the case of the United States. But the American gain was equal to something like 40 per cent of the British total, which seems very satisfactory.

Our purchases from Canada aggregated \$39,981,000, an increase of nearly \$5,000,000. Great Britain's purchases from Canada amounted in value to \$126,805,000, a decrease of only a little less than \$7,500,000. If that rate is maintained it will not be very long before the United States becomes a better patron of Canada, commercially, than the country to which Canada owes allegiance. Says the report:

"The total imports and exports during the nine months covered by this report was \$465,063,294, as compared with \$550,572,645 during the previous year of twelve months, or \$39,797,020 during the corresponding nine months of the previous year; or, again, the total trade during the twelve months to June 30, 1907 (unrevised figures), was \$617,964,952, as compared with \$550,572,645 as above."

It will be seen that there is an apparent decrease of some \$85,000,000 in the total volume of business, but the decrease is not actual, for the lower figures show only nine months while the higher show twelve. It is entirely probable that the figures for the entire fiscal year will be heavier than those of the preceding year. Canada is growing rapidly just now. A strong tide of emigration has been started towards it. The next decade will see its population vastly increased and its wealth proportionately.

EXPLAINED.

(Toledo Blade.)
Mrs. Wantano—My dear, why is it they always allude to a sailing vessel as being "feminine"?
Amber, we are told, is the first place, because she's so completely carried away with sales, and secondly because she can't be kept under control unless she's properly manned.

PLAN TO SHUT UP.

(London Tit-Bits.)
She—Doctor said I must keep my mouth shut when in the cold air.
He—I'll open the window immediately.

"IN GOD WE TRUST" IN DEPARTMENT RECORDS

The statement in President Roosevelt's letter of yesterday to the effect that there had been no warrant in law for placing the motto "In God We Trust" upon United States coins, naturally suggests the question—how and by what authority did the motto get there? asks the New York Evening Post.

That question is fully answered by a report of the director of the United States mint, reprinted in 1897 in the Bankers' Magazine of this city.

A first suggestion of such recognition of the Deity came in 1861 from a Pennsylvania clergyman, who feared that antiquarians of the future might deduce that the United States had been a pagan country because of the absence of any evidence to the contrary on its coins.

But the form of the recognition as it was finally adopted and stamped upon the gold and silver coins was determined by Salmon P. Chase, secretary of the treasury in President Lincoln's cabinet. There was no specific act of congress directing that the words "In God We Trust" be put upon the coins, but, although President Roosevelt found no "warrant in law" for the words, it is a matter of record that the secretary of the treasury ordered the director of the mint to stamp them on the money, and in 1864 congress authorized such devices on the coins as should be fixed by the director with the approval of the secretary.

Further legislative authority for the motto was given by the coinage bills passed by congress in 1865 and 1873.

The report of the director of the mint is as follows:

"From the records of the department it appears that the first suggestion of the recognition of the Deity on the coins of the United States was contained in a letter addressed to the secretary of the treasury, the Hon. S. P. Chase, by the Rev. M. R. Watkinson, minister of the gospel, Ridleyville, Pa., under date of Nov. 13, 1861, which was as follows:

"Ridleyville, Pa., Nov. 13, 1861.
"Dear Sir—You are about to submit your annual report to congress respecting the affairs of the national finances. One fact touching our currency has hitherto been seriously overlooked. I mean the recognition of the Almighty in some form in our coins.

"You are probably a Christian. What if we were not? What if our republic were not a Christian nation? Would not the antiquarians of succeeding centuries rightly reason from our past that we were a heathen nation? That I propose is that, instead of the goddess of liberty, we shall have next inside the thirteen stars a ring inscribed with the words, 'perpetual union'; within this ring the all-seeing eye, crowned with a halo; beneath this eye the American flag, bearing in its field stars equal to the number of the state united; in the folds of the bars the words, 'Liberty, law, and justice under heaven.' This would make a beautiful coin, to which no possible citizen could object. This would relieve us from the ignominy of heathenism. This would

place us openly under the Divine protection we have personally claimed. From my heart I have felt our national shame in disowning God as not the least of our present national disasters. To you, first, I address a subject that must be agitated.

"M. R. WATKINSON,
"Minister of the Gospel."

"Hon. S. P. Chase, Secretary of the Treasury."

"Under date of November 29, 1861, the secretary of the treasury addressed the following letter to the director of the mint:

"Treasury Department, Nov. 29, 1861.
"Dear Sir: No nation can be strong except in the faith of God, and nothing except in his defense. The trust of our people in God should be declared on our national coins.

"You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition. Yours truly,

"S. P. CHASE."

"James Pollock, Esq., director of the mint, Philadelphia, Pa."

"It was found that the act of January 18, 1837, prescribed the mottoes and devices that should be placed upon the coins of the United States, and that nothing could be done without legislation.

"In December, 1863, the director of the mint submitted to the secretary of the treasury for approval designs for one, two and three-cent pieces on which it was proposed that one of the following mottoes should appear: 'Our Country; our God; God, Our Trust.'

"The secretary of the treasury, in a letter addressed to the director of the mint, under date of December 9, 1863, uses the following language:

"I approve your mottoes, only suggesting that on that with the Washington obverse the motto should begin with the word 'Our' so as to read: 'Our God and Our Country,' and on that with the shield, it should be changed so as to read: 'In God we trust.'

"An act was passed April 22, 1864, changing the composition of the 1-cent piece and authorizing the coinage of the 2-cent piece, the devices of which were to be fixed by the director of the mint, with the approval of the secretary of the treasury; and it was upon the 2-cent bronze piece that the motto 'In God We Trust' first appears.

"The act of March 3, 1865, provided that in addition to the legend on the device on the gold and silver coins of the United States it should be lawful for the director of the mint, with the approval of the secretary of the treasury, to place the motto 'In God We Trust' on such coins as shall admit of the inscription thereon. Under this act the motto was placed upon the double eagle, eagle and half eagle, and also upon the dollar, half and quarter dollars, in the latter part of 1865.

"The coinage act of February 12, 1873, provided that the secretary of the treasury may cause the motto 'In God We Trust' to be inscribed on such coins as shall admit of such motto.

"This is a brief history of the motto 'In God We Trust,' as shown by the records of the department."

PRECIOUS STONES

Popular Beliefs Concerning Their Wonderful Curative Powers.

(Detroit News-Tribune.)

Maybe before long the efficacy of charms that are popularly associated with precious stones will be recognized and placed on a scientific basis. This is the opinion of George H. Bratley, an English writer, who has been making an extensive study of the subject lately.

Whether one be inclined to agree with him as to the logic of his conclusion or not, it is certain that the people from a poetic point of view would prefer to regard these things in the light of superstition—that connecting link between the present and remote past, which in all ages and countries makes different branches of the human race akin.

But no matter whether science can explain it or not, the fact is that superstition concerning gems is rife all day—more so than many would suppose.

Lord Bacon believed that a "planet seal" would obtain the affections of the sweetheart; the czar, Russia, wears a ring, which is believed to be a piece of the real cross of Calvary, to protect him from physical ills; King Alfonso of Spain was showing a sequin—a Turkish coin which he always carries to President Faure when, in a Paris street, the attempt of an assassin on his life was unsuccessful.

So why shouldn't common folks have their superstitions? And of all the old-time superstitions that survive, those relating to precious stones are the most persistent.

Temperance societies some day may buy up the supply of amethysts and present them to habitual tipplers; for according to the superstition that has been brought down through the ages, with modern variations, this stone banishes all desire for strong drink.

Yet in this the societies might make a bad bargain, for, possibly, it is not so much that the stone cures one of desire to drink, as that it permits one to drink all he desires without feeling any ill effects.

This isn't a modern whim. The Greeks thought the amethyst possessed a charm for counteracting the effect of wine; and in Christian countries it has even been an emblem of sobriety and chastity—so much so that it is set in the ring of bishops in the Roman Catholic church.

In this instance the original use of the amethyst as the "prelate's gem" was undoubtedly a matter of sentiment or poetry. It is the stone dedicated to the child born in February, and an old rhyme credits it with freeing from passion and care the February child who wears it.

Shun the sapphire, unless you court rigidity the "rigidity and constancy" which it insures. For, "if a person wears it in any haunt of dissipation, his actions would at once be known to the one he holds dearest."

September's stone is the sapphire, and, according to the old birthstone rhyme, a maiden born in that month a sapphire on her brow should bind "will cure diseases of the mind."

Amber, we are told, "is excellent for the fire of the soul, for the eyes, and for glandular swellings of the throat and lungs." A man with an amber cigarholder is, evidently, assured a fiery soul and healthy lungs; but it's a more effective, as well as poetic, to wear the stones in the shape of beads around the neck.

Surprising is the meaning of the diamond, in view of the opinions which so many